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The first volume was translated by Mr. Oscar A. Bierstadt, of the Astor Library; the second, by Miss Putnam, who will complete the work.

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

THE HISTORY OF THE BOOK OF COMMON PRAYER. By REV. LEIGHTON PULLAN, Fellow of St. John Baptist's College, Oxford; Lecturer in Theology in St. John's, Oriel, and Queen's Colleges. London: Longmans, Green & Co., 1900. Pp. xvi + 328. 5s.

THE writer of this volume has attempted a history of the Prayer-Book in its doctrinal aspects. The earlier portion deals with the sources from which the various offices of the English Prayer-Book—but especially the communion service—have been derived. The formation of the existing liturgy is next traced through the Reformation and Restoration periods, and the remainder of the volume is occupied with an analysis of the different services. The ground has become familiar to scholars from its having been traversed by such authors as Wheatley, Blunt, and Blakeney. To those thus acquainted with liturgical history the value of Mr. Pullan's work is greatly impaired by his manifest disposition to conform facts to theories. For example, Archbishop Laud is referred to as "wise in his doctrines," and his policy toward the Scottish church is commended. We are informed that, had Edward VI. lived, "he would probably have reduced the Church of England to a Calvinistic sect." Bishop Gardiner is alluded to as "the leader of the conservatives" (?) under Henry VIII. In recording the somewhat questionable consecration of Dr. Seabury "in the upper room of a house in Aberdeen," his notorious "Concordat" with the Scotch Episcopal church is referred to, but in such a way that the ordinary reader would not suppose that consecration was obtained only at the price of a bargain to introduce into the American Prayer-Book the teaching of a priestly sacrifice in the communion. The consecration of Bishops White and Provoost is mentioned in a footnote, with the singular comment: "They appear to have been bishops of the Georgian type, *and greatly neglected their episcopal duties.*" (The italics are our own.) On the whole, the work is untrustworthy as a guide to any fair and impartial view of liturgical history.

CHICAGO. CHARLES EDWARD CHENEY.